# The Woman's Page of The Times-Dispatch

# The Happy Land of Once Upon a Time

"Once upon a time," reads the little girl out of her story book, and feels herself transported to a land filled with the glamor of romance, with the tinkle of fairy bells and the music by

with the glamor of romance, with the tinkle of fairy bells and the music by which they dance in the moonlight.

"Once upon a time," murmura the maiden, bending above the petals of the daisy she is counting—"once upon a time," and her thoughts go wandering away to the days of gallant knight-hood, when men "fought for love and died," when probably her knight wore a daisy in his helmet and her colors on his lance; when duliness and prosale neess counted not at all in comparison with the things that youth longs for and sometimes falls to find, except when it goes a-seeking in the enchanted land of "Once upon a time."

"Once upon a time," begins the mother, and the little, eager faces at her knee grow the brighter and little eyes begin to shine. For shead of their fancy stretches the beguilling way by which they are to be conducted to the outskirts of slumberland, the land that lies just beyond the boundaries of the place to which their litting minds are ever turning, the magle realm of "Once upon a time."

"Once upon a time,"

"Once upon a time,"

"Once upon a time,"

"Once upon a time,"

"Once upon a time," she continues in answer to the appeal in soft eyes, looking up into her own and reminding her of how she, too, had once appealed and been answered, as she is now answering, repreducing the fragrance and the brightness of a day that has fied, to pain the picture she is making of "Once-upon-a-time" as she knew it, when her feet trod its uplands and meadows to the measure of youth and joy.

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meadows to the message of the poly.

"Once upon a time" is a time to which all women love to look back. As the years pass on, it grows more and more beautiful, it is painted on memory's walls with colors more end-lessly fresh and unfading. It is a refuge and a retreat from the garishness that wears the spirit often and the fret and the chair of the present.

What Temperament Stands For In a Weman's Dictionary In a Weman's Dictionary of large part in a weman's dictionary of large part in a weman's dictionary of life. It is the convenient excuse for see much that otherwise could not be excused at all.

When a weman neglects her house-keeping, her sewing, her husband, her keeping, her sewing, her husband, her children and her church duties; when she is wholly given over to sellish amusements and the indulgence of personal preferences, it is an easy way to closk her short-comings and put herself to rights in the eye of those with whom she wishes to stand well by saying; "Ah, well, you know it is incredy a question of temperament, and I, for one, am totally devoid of the domestic strain in my make-up."

An artistic temperament is supposed to be a sufficient cause for an indulgence on a weman's part in all the pretty things which such a temperament needs, craves, desires, must have. The sofa silks and fine laces to gratify the taste in dross, the harmony of colors and of lines in house furnishing and decoration, the exquisite napery and china and cut-glass that invest the gratification of appetite with delicacy and reinement. All this, without question or regard as to the toll and labor and pain which must go into the making of the harmony. The artist looks only at the beautiful and inished result. Her temperament abhors the consideration of sordid details.

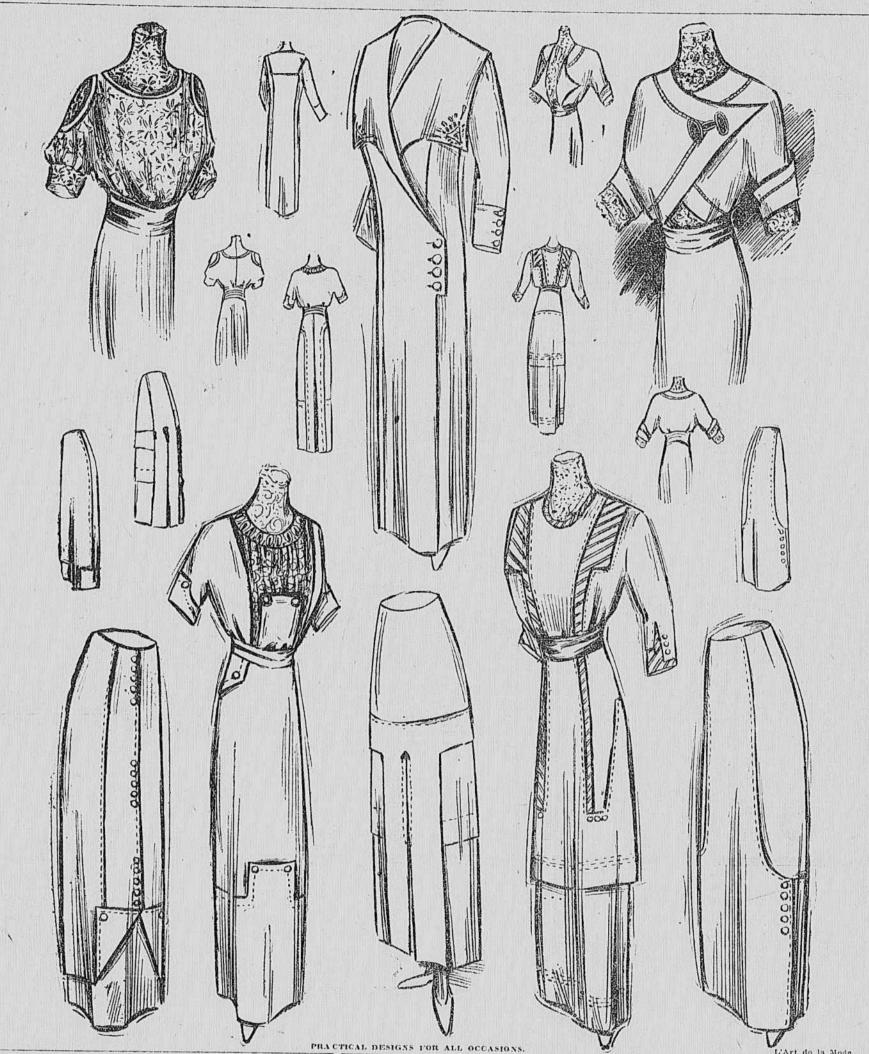
A difference in temperament which forbids excuse for every whim and folly a weman desires to indulge often leads to untoid marital infelicity, and is the alleged cause of a major number of the numerous divorce cases that are causing social degeneracy and misery. Incompatibility of temper Is an excuse which is broadly stretched to cover faults that women are perfectly well aware of on their own behalf, but these are faults that they do not choose to acknowledge to the world.

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A nervous temperament shields a woman from blame along any line whatever. So it is that most women hasten to put in a claim for such immunity. When she has established her claim she is all right. She knows that so long ag she is believed to be the victim of an unstrung, nervous temperament she may enjoy absolute autocracy. Whenever a single one of her abject slaves seek to dispute her law, the temperament is brought in requisition and does its subjective work quickly and effectually. Women who do not rely upon or value temperament nowadays are considered quite out of date and autiquated. At a gathering not long ago ope woman said to another, by way of reminder:

"Mrs. Blank spoke to you just now



# IN Regard to Hat. | Consideration and a constitution of the const





## Questions That Saint Peter Will Have to Answer

curiosity is an admitted fact. That many things transpire in life to baffle such curlosity is also an admitted fact.

"When I get up to the gate of heaven," said one woman not long ago, "I don't intend to pass right on in. I am going to stop until Saint Peter can tell the whys and where-fores of things I have wished to know all my life."

In the nature of most women there

know all my life."

In the nature of most women there is a reserve line beyond which no one passes, not even their nearest and dearest. There are depths undreamed of by womanhoed in general; depths which are never sounded in such natures. Consequently the key to motives and actions which are often incomprehensible from an ordinary standpoint is eagerly and vainly sought by those who find it not.

There are women who go on in the most exemplary manner for years. They fuint all demands from a social, moral and intellectual standpoint. They make model wives and mothers and daughters and sisters. And then, by some curious phase of existence, they go contrary to everything that they might be counted on to say, or think or do, and stand revealed as utter strangers to those who should know and estimate them best. Women who have apparently been the most absolutely conventional, throw conventionality to the winds. Those who have been accounted as exclusive in tastes and demeaner, appear suddenly as exponents of advanced democracy. Others who, by their environment and opportunity, should develop earnest and purposeful lines of conduct, are the very ones who are filled with the sporet of reckless galety and abandon.

Out of contradictions like these that are baffling in the extreme, grow the mysteries that are constantly exciting the curiosity of women who are more commonplace, and are therefore aggrieved over the idea that others have anything to conceal.

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Women, it is said, cannot keep a secret. This is true only in part. They may not be able to keep the secrets of others, but they can certainly keep their own. They do it so successfully that it seems likely Saint Peter will be kept busy indeed if he inclines to gratify the many who are never quite satisfied in this life, because they cannot get to the bottom of matters which concern their neighbors, with whom they constantly rub clhows, and yet about whom, in reality, they know next to nothing, or nothing whatever.

Ing whatever.

Loysity and Instability.

One of the most frequent causes of broken friendship is the unjust habit most of us have of cleeting and expecting our friends to be more than they humanly can be—angels or superhuman belugs. Our friend can do no wrong?! We call this loyalty, and stick to it stubbornly, even in the face of patent facts. But this kind of thing is not loyalty at all: it is unjustice and duliness, rather. Common sense is to know and admit that our friend, even ours, can be at fault, yes, is at fault often. And loyalty is to love his through all those faults unswervingly. Another cause of instability in friendship is inequality. There are a good many emotional people who delight in tavishing affection on those who give little in return. No sound friendship was ever yet built on such a foundation. In friendship there should be a sense of dignity and equality. I do not mean social equality. I do not mean social equality no, nor even mental equality. These may be desirable, but ar not cessential: I have seen many beautiful friendships existing without them; but moral equality seems to me a necessity. I do not mean that you and your friend need agree in every little detail of right and wrong; but you should be able to trust each other in all big moral and spiritual issues. For it is, after all, on an entire spiritual understanding that friendship most depends.

Ill Health of School Girls.

What are the chief causes of ill health at the school age?

Overstudy and excessive mental work at school.

Overindulgence in physical exercises

Some unsuspected local mischief, such as defective vision, adenoids, or

spinal weakness Neglect of health and hygienic laws, of diet, fresh air, or necessary start